



2015 - League of Ukrainian Catholics Convention



SAINT NICHOLAS UKRAINIAN CATHOLIC CHURCH  УКРАЇНСЬКА КАТОЛИЦЬКА ЦЕРКВА СВЯТОГО МИКОЛАЯ



№ 43 ПІД ОПІКОЮ ПРЕЧИСТОЇ ДІВИ МАРІЇ ОДІПТРИЇ
UNDER THE PROTECTION OF MOTHER OF GOD 

CHURCH BULLETIN
October 25 – 2015 – 25 ЖОВТНЯ
ЦЕРКОВНИЙ ВІСНИК

Clergy conference in Chicago. Thank you for your prayers!!! Дякуємо за молитви!!!



№ 43
О С Т О В Е Р
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CHURCH BULLETIN

Oct. 25 – 2015 – 25 ЖОВТНЯ

ЦЕРКОВНИЙ ВІСНИК

LITURGICAL SCHEDULE



Saint Nicholas Church
Церква Св. Миколая
(Під Опікою П.Д.М.)

ПОР'ЯДОК СВ. ЛІТУРГІЙ

4:30 PM For Parishioners – За Парохіян

October 25, 22 S. aft. Pent. – 22 Н. по ЗСД

NO LITURGY at NOON

Monday, October 26 Жовтня, Понеділок

9:30 AM +Василь Шиян
(Ігор Гіль)

Tuesday, October 27 Жовтня, Вівторок

8:15 AM +Orysia Pereuma
(Family)

Wednesday, October 28 Жовтня, Вівторок

8:15 AM +Nathanael L. & +Norma DuBois
(Ed & Hazel DuBois)

Thursday, October 29 Жовтня, Вівторок

8:15 AM +Rose Valenti - 9th Anniv.

Friday, October 30 Жовтня, Вівторок

8:15 AM +Charles & Mary Maxim
(Peter)

Saturday October 31 Жовтня, Субота

10:00 AM +Joan Rybczynski – 40 d & Pan.
(Mary Ann DuBois)

4:30 PM For Parishioners – За Парохіян

November 1, 23 S. aft. Pent. – 23 Н. по ЗСД

12:00 +Anthony & Anna Ettipio
(Anne Ettipio)

**Вічне Світло в честь П.Д.М.
горить за мир в Україні**

**Eternal Lights burns
For the Peace in Ukraine**

25 Жовтня: 21 Неділя по 3. Св. Духа

10:00 р. +Омелян Була (Родина)

1 Листопада: 22 Неділя по 3. Св. Духа

10:00 р. За Прославу Слуги Божого Митро-
полита Андрея Шептицького
(Панахида за поляглих
за волю України – Пласт)
Святочний Апель По Св. Літургії
не відбудеться з огляду на те, що
церковна зала ще не до ужитку.

HOLODOMOR MEMORIAL DEDICATION CEREMONY 2015

Washington, D.C.

Friday, November 6 7 P.M. Exhibit Opening/Reception	Saturday, November 7 2 P.M. Dedication Ceremony 10 A.M. – 7 P.M. Exhibit	Sunday, November 8 2 P.M. Concert
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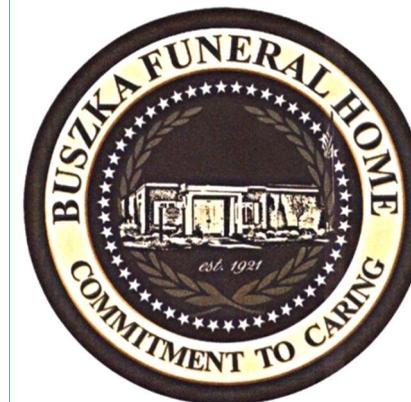
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AMHERST BRANCH BUSINESS HOURS:

(Closed Mondays | Зачинені по понеділках)

Tuesday – Thursday | 3 вівторка по четвер

| 9:30 am – 5 pm |

Friday | 9:30 am – 6 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Our existing branch on **GENESEE STREET** will remain open; however, we will be **CLOSED ON WEDNESDAYS** starting **JULY 1**.
 Філія на **GENESEE STREET** буде **ЗАЧИНЕНА ПО СЕРЕДАХ**, починаючи з 1 ЛИПНЯ.

BUFFALO BRANCH BUSINESS HOURS:

(Closed Wednesday | Зачинені по середах)

Monday, Tuesday, Thursday | 9:30 am – 5 pm |

Понеділок, Вівторок, Четвер

Friday | 9:30 am – 7 pm | П'ятниця

Saturday | 9 am – 1 pm | Субота

Щоб довідатися більше інформації про це що діється в громаді,

Просимо відвідати веб-сторінку.

<http://www.ukrainiansofbuffalo.com>

Is the the web-page to find
 More information and events
 In our Ukrainian Community.

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 Sunday at 2:00 PM?

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 We welcome your comments.

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 In Your charitable donations!**

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 талантами, часом і жертвами.

Cell Phones - Мобільні Телєфони:

Please turn off or silence your cell phone
 before entering the church. Thank you!

Просимо вилучувати ваші мобільні
 телефони підчас Святої Літургії.

LUC SUNDAY

The League of Ukrainian Catholics celebrates LUC Sunday on October 25, 2015. Liturgy is at Protection of the Blessed Virgin Mary, Niagara Falls, NY at 9:30AM. Dinner follows the Liturgy at the Four Points by Sheraton, Niagara Falls.

God Bless all members of LUC. If you wish to know what LUC does or how to become a member, please talk to the pastor or Elaine Nowadly, the president of LUC.

Relig. Education 2015 – Релігія

As the 2015-16 school year begins, we would like to inform parents of the dates of Religious Education classes for the upcoming school year. We hope that children enrolled in our program will make the commitment **T.A.A.C.:**

To Attend All classes

St. Nicholas Religious Education Classes will run from 9:00AM until 12:30PM on the following Saturdays:

1. Saturday, October 24, 2015 (This one was cancelled.)
2. Saturday, November 21, 2015
3. Saturday, January 23, 2016
4. Saturday, February 20, 2016
5. Saturday, March 19, 2016
6. Saturday, April 23, 2016
7. Saturday, May 14, 2016

Children enrolled in the Solemn Communion class will also be required to attend weekly Monday evening classes beginning in March 2016.



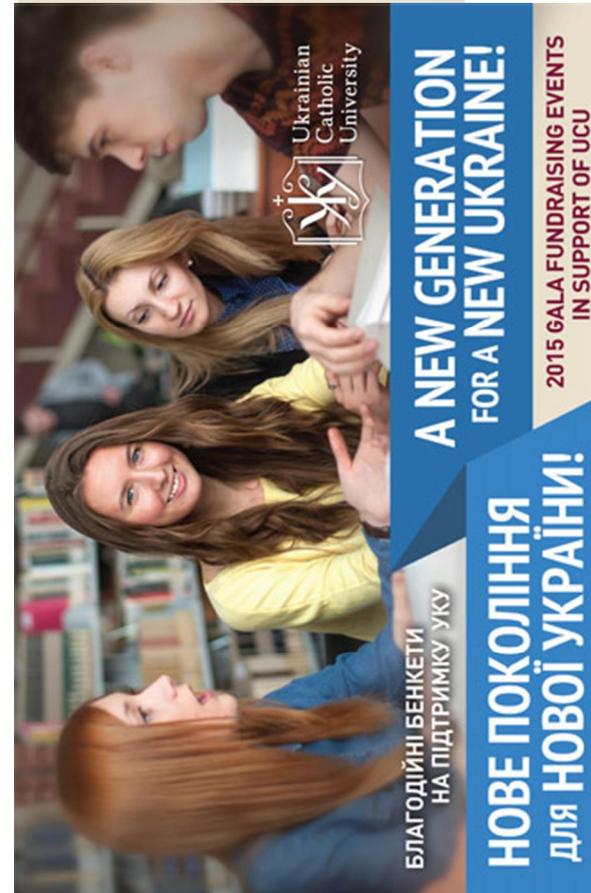
• OCT 24, 2015
 Washington DC
 Army Navy Country Club-Arlington

• OCT 25, 2015
 Chicago
 Ritz-Carlton Hotel

• OCT 31, 2015
 Syracuse, NY
 Sheraton Syracuse University Hotel

• NOV 1, 2015
 New York City
 The Roosevelt Hotel

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НОВЕ ПОКОЛІННЯ ДЛЯ НОВОЇ УКРАЇНИ!

**Блаженніший Святослав:
«У Церкві є кілька засад, які не
підлягають питанню децентралізації»**

Справи віри і моралі не можуть бути децентралізовані. Кожна окрема церковна спільнота в тій чи іншій країні не може мати свою окрему віру чи свою окрему мораль. Таке переконання висловив Отець і Глава УГКЦ Блаженніший Святослав в інтерв'ю Радіо Виткану, коментуючи слова Папи Франциска про децентралізацію у Церкві.



Блаженніший Святослав пояснив, що коли Святіший Отець говорив про децентралізацію, то мав на увазі необхідність розвитку синодальності Церкви. «Святіший Отець гарно озвучив, що означає синодальність Церкви. Він сказав, що Папа не є понад Церквою, що Церква – це Божий люд. Про себе він сказав: я є охрещений серед охрещених, я є єпископ серед єпископів, я є наступник апостола Петра, єпископ Рима – тої Церкви, яка головує над усіма Церквами в любові. Гадаю, це дуже цікавий образ, який намалював Святіший Отець. І говорячи про необхідність такої децентралізації, намагався підкреслити велику відповідальність місцевих єпископів і місцевих єпископських конференцій за життя Церкви в тій чи іншій країні», – зазначив Предстоятель.

За його словами, коли говоримо про децентралізацію в Церкві, то варто вжити слово здорову децентралізацію. На переконання Глави УГКЦ, є кілька засад, які не підлягають питанню децентралізації.

«Найперше, – вважає він, – не може підлягати децентралізації віровчення і мораль. Справи віри і моралі не можуть бути децентралізовані. Поодинокі церковні спільноти в певній країні не можуть мати власну віру чи особливу мораль. Ознакою католицькості Церкви є те, що в цілому світі вона однаково навчає, однаково виконує Божі заповіді і однаково святкує Святі Таїнства. Якби це було децентралізовано, то Церква втратила б свою дуже важливу ознаку католицькості. Тут, можливо, було певне непорозуміння, навіть у світських медіа, оскільки питання про децентралізацію прозвучало в контексті Папського Синоду про вчення Церкви щодо подружжя і сім'ї».

Також, продовжив Предстоятель, є ще два аспекти церковного буття, які мають бути збережені для всієї Церкви. Це питання Літургії, зокрема, коли йдеться про Латинську Церкву. Так само, коли мова йде про церковне законодавство, яке у своїй основі має бути єдиним для всієї Церкви, виключаючи, що ті чи інші країни можуть мати свої місцеві звичаї, – це те, що ми у своєму праві називаємо партикулярним правом.

«Тож, гадаю, крок до децентралізації має бути насамперед кроком Святішого Отця і Апостольської Столиці до повноти життя Східних Католицьких Церков. І я сподіваюся, що така синодальна дорога буде цікавою і корисною для Католицької Церкви», – підсумував Блаженніший Святослав.

Повний текст інтерв'ю читайте тут:

news.ugcc.ua/interview/

Департамент інформації УГКЦ



Glory be to Jesus Christ! Glory for ever!

Слава Ісусу Христу! Слава на віки!

- KITCHEN is closed until further notice.
- Thank you for your patronage.
Thanks are extended to all who helped!
- Coffee Hour - Usually Every Sunday after Liturgy in Church Hall will not take place because of flood we had in the Church Hall!

Untill we meet next Sunday...

TOP'S GIFT CARDS:

Please help us raise money for our Church by purchasing Top's Gift Cards from us. If you buy in Tops anyway, why not help. You do not lose or gain anything by doing this, but our Church will benefit greatly. We receive back 5% of your spending. To take advantage of this program, see Mary Bodnar or call 655-3810, or call the rectory. Thank you and God Bless!



Please note: You can purchase gasoline with this card at Tops Gasoline Station.

У нас успішно продаються Карточки з крамниці "Топс". Купуючи їх ви помагаєте церкві. Для Вас не робить різниці чи ви платили грішми чи карточкою, але церква дістане від „Топс” 5%. На \$1,000 церква одержить \$50. Що б закупити слід звертатися до п. Марії Боднар, або до канцелярії. Дякуємо!

CHURCH BULLETIN is published weekly.
Deadline for information is Friday Evening.
ЦЕРКОВНИЙ ВІСНИК видається тижнево.
Інформації подавати до П'ятниці вечора.

**SAINT NICHOLAS UKRAINIAN
CATHOLIC CHURCH**

**УКРАЇНЬКА КАТОЛИЦЬКА
ЦЕРКВА СВЯТОГО МИКОЛАЯ**

(ПІД ОПКОЮ ПРЕЧИСТОЇ
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Dioc. Web: <http://www.stamforddio.org>

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Rectory: (716) 852-7566

Fax: 855-1319 ~ Kitchen: 852-1908

Confession: Before Liturgies

Сповідь: Перед Св. Літургіями

Baptism: By appointment

Хрещення: За домовленням

Marriage: Contact 6 months in advance

Вінчання: Голоситися 6 місяців скорше

Religion classes – Релігійна Програма

Субота - Saturday

Ministry to the sick - Опіка над xvorymy

Family members should call the Rectory

Родина повинна повідомити священика

IN EMERGENCY CALL ANY TIME

В разі потреби завжди можна закликати

V. Rev. Marijan Procyk, pastor & dean

Rev. Raymond Palko, visiting priest

**Please call if you are hospitalized,
homebound and need a priest.**

**Просимо закликати якщо ви у лічниці
або приковані до ліжка!**

«Ми вистояли, бо наша Небесна Мати непорушно стоїть у покровській молитві»

Ми не опускаємо наших рук перед викликами сьогоднішнього дня, бо Пречиста Діва не опускає своїх рук, покриваючи нас своїм омофором. Про це сказав 14 жовтня Блаженніший Святослав під час Літургії в каплиці Благочинства Радіо Ватикану з нагоди празника Покрови Пресвятої Богородиці.

«Я записав тебе в себе на долонях», – каже Господь у пророка Ісаї.

Сьогодні, сказав Блаженніший Святослав, ми бачимо, що тими Божими долонями, які є знаком вічної пам'яті Бога про всіх нас, є долоні Діви Марії. «Кожен, хто вдивляється в постать Оранти Софії Київської, не може не зауважити, що тут її долоні, звернені в молитві до Бога, є чомусь непропорційно великими. Мабуть, стародавній художник, який викладав цю знамениту мозаїку, хотів ще раз пригадати нам непропорційну навіть до нашого уявлення Божу пам'ять про кожного з нас та неустанну молитву заступництва Богоматері за люд Київської Держави», – зауважив Предстоятель.

Перечислюючи дивовижні заступництва Богородиці за різні народи, які відомі нам, проповідник відзначив, що і «сивоголовий Київ має своє духовне передання про Покров Богородиці». «Воно стверджує, – каже Блаженніший Святослав, – що доки стоїть Оранта у Софії, доки вона неустанно тримає в молитві піднесенні до Бога свої долоні, доти буде стояти ця княжа столиця і встоїться її народ перед своїми ворогами. Ось чому історія нашої Церкви пригадує нам, що князь Ярослав Мудрий посвятив народ своїй державі і цим самим передав саме їй, неустан-

ному покрову її материнської молитви своїх людей, їхнє сьогоднішнє та майбутнє».

Говорячи про сьогоднішнє, Глава Церкви зауважив, що сьогодні ми, княжий люд Київської держави України, переживаємо чи не один із найтривожніших моментів своєї історії. Часто ми відчуваємо себе самотніми і покинутими навіть світовим співтовариством, полишеними сам-на-сам із ворогом, який є набагато більшим і сильнішим від нас.

Сьогодні, за його словами, ми тривожимося подібно до віруючого народу старовинного Царгорода і за прикладом благовірного князя Ярослава Мудрого прибігаємо до материнського захисту Пресвятої Богородиці. Будучи непорушно впевнені, що Господь нас не покинув, поручаючись захистові самої Божої Матері, ми разом з усіма іншими Українськими Церквами урочисто відновили минулого року посвяту України під Покров Пречистої Діви Марії.

«Упродовж цього часу, – продовжив духовний лідер греко-католиків у своїй проповіді, – наповненого жажіттями війни, ріками крові загиблих і поранених, скроплені сльозами матерів, що оплакують загибель своїх синів і дочок, пронизані болем полонених, смутком і тривогою мільйонів переселенців, ми, український народ, що відстоює своє право на свободу і власну державність, все ж таки встояли! Ми вистояли, бо наша Небесна Мати непорушно стоїть у покровській молитві. Ми не опускаємо наших рук перед викликами сьогоднішнього дня, бо вона не опускає своїх рук, покриваючи нас своїм омофором. Ми не забули і не забудемо нікого з наших новоявлених Героїв України, бо сам Господь пам'ятає про всіх нас. У Ньому наша сила та перемога».

Департамент інформації УГКЦ

Letter from Fr. Ray Oct. 25, 2015

Glory to Jesus Christ! Glory Forever!

Dear _____

(Say your name right here for your very own personal letter)

Happy last Sunday in October! By the way, I don't know about where you live, but the garden, and even wild flowers, have been spectacular this year, especially the marigolds. On my nightly inspection walk of the neighborhood - I am mayor of the street, you know ☺ - I have been noticing how beautiful those "Mary's golds" are, even this late in fall. Mine were quite nice also, even if I do say so myself...just didn't plant enough of them. God willing, next year! And next year lots of sunflowers, if I can beat the squirrels.

This is the time of year when sports fans go nuts with all the games being played. Baseball now finishes in November, hockey has started, so has basketball, and football is in full swing. Oh yeah, football....

The Buffalo Bills are playing in London, England this Sunday, October 25th. Have you heard about the poor, suffering and persecuted fans in Western NY and on the Niagara Peninsula? If you live here you, certainly have, as it is the leading story on every radio and TV station. Due to the difference in time, the game from London will be televised only in Buffalo and Jacksonville beginning at 9:30am. The rest of the country, if they wish to view it, must go to Yahoo and get it on the computer. That's not the worst part for football lovers, however. No, the worst part is that many "fans" will go to a bar to see the game, AND THOSE ESTABLISHMENTS, BY LAW, ARE NOT ALLOWED TO SELL ALCOHOL BEFORE NOON! Oh, those poor people who need to drink to see a game! To hear the reporters running around interviewing people and speculating whether or not the Governor, or some other politician, will have the ban lifted for this unusual venue, is absolutely bizarre!

Oh no, it's the end of the world! What will they ever do without alcohol as they watch the TV?! Who will

help them?! Really, that's what has been going on this week, and it's only Wednesday night as I write. The world has gone absolutely mad! No doubt about it! No beer for those poor people to, as my Dad often said, "To slop in." ☹ What a shame, huh? Maybe without the drinks they'll go to church instead of sitting in a bar on a Sunday morning. Ya think?!

And that reminds me....this week's letter is dedicated to all who read this letter when you find it on Baba's dining room table. You know who you are, and we know who you are. I'm glad you always read "your letter" when you find it. Actually, Baba probably puts it there for you to pick up, and I know she constantly prays for you to come back to the church. But do you know what? You should come to the church and get your own copy and not rely on Baba's. Your special and open space is still there at the Father's table. Our churches are empty and struggling, and do you know why? Because you are not there. Yes, you, and all your friends, mostly of the same age. So please come back, we need you...you need the Church! You are part of THE BODY! As the old sign outside says, "Chch"...what's missing? U R!!!

You've probably heard the story about the two guys who met each other on the street and old *Mr. Kapusta* asks *Mr. Kovbassa*, "Hey I haven't seen you in church in a long time! Where've you been?" "Church!", replies *Mr. Kovbassa*. "I'm done with that place! First time I was there, they dumped water on me; the next time I was there, they threw rice at me; probably when I go again they'll cover me with dirt!" We all have to return to the Father and His holy house before "they throw dirt on us."

Really, our spiritual life is a true searching for the Almighty and ever-living God. Absolutely serious business, I would say, and it is amazing how many don't care or simply stay away. Another name for that is "taking the wide and easy road." Do you know that there is an entire generation of men and women, and now it's getting to be their children also, who have abandoned the Faith? Imagine what our churches would be like if they had come to the

church for more than having Father “do a Baptism,” or “make a First Communion.” Imagine what our parishes would be like if they came some time other than Christmas and Pascha. Imagine what our parishes would be like if they came on all the Sundays, not just when there was a patriotic function! Imagine what our churches would be like if they brought their children to the Faith!!!!!! Imagine what our churches would be like if their children came to be married and have their children baptized, confirmed, receive the Eucharist and truly become part of a parish family. What a church it would be! Please come home and don’t simply read your letter found on Baba’s dining room table. The Lord knocks on the door, but it is up to us to open it.

Our parish family of Holy Protection is very much anticipating this Lord’s Day in Niagara Falls. The last Sunday in October is known as LUC Sunday and we will be hosting the Niagara Frontier Council of the League of Ukrainian Catholics, as well as friends of the LUC. God willing, there should be a full church for the Divine Liturgy, and then immediately after the service everyone will go to the restaurant for brunch.

Oh, I’ve been meaning to write several times about my barber friend. Remember him...the guy who slid down the ladder from the second story and smashed his heels when he was trying to break ice off the roof. The good news is he is back to cutting hair once again. Glad to have him back. He’s a great guy and always in good spirits, but he went through some very trying and life-changing days this spring and summer. For several months he could not walk, lived with harsh, continuing pain, and then he graduated to therapy and a wheel chair and a walker. He endured casts and crutches, and even now has pins and other metallic objects in his feet. The bad news is, even though he is recovered and has now assumed his “normal” activity, he will never, ever be the same again physically. The “pins and screws” allow him to predict the weather and he is often in



pain. Not only were his feet injured, but of course the force of the crash has also caused back problems. But to answer the question of how he is, all he would say is, “I’m doing great!” He rolls with the punches and has done what he needed to do in overcoming his adversity to get back to his regular routine. Of course, like all my friends, he is a really great guy, as is his wife and family, who suffered with him. If you think of it, in your charity, you can whisper a prayer for Jack and his family. “Life is like a Fiddler on the Roof!”

Before I go, I need to remind you that *40 Days for Life* is still going on. This year’s time of praying and fasting, which is an international movement by the way, still continues. It began on September 23rd, and will last till November 1st. If you need information, go

to your computer and type in: *40 Days for Life*-Buffalo, NY. You don’t even have to sign up. Whenever you get a chance, just stop by “Buffalo Women Services” at 2500 Main St. in Buffalo 14214. That’s the abortion mill. There will be somebody, hopefully a lot, praying there all day long. Simply stop and join them on the

sidewalk. It is helpful to introduce yourself when you first arrive because they are always aware of the possibility of someone coming there to cause trouble. Jesus said, “*If they have persecuted me, they will also persecute you.*” (John 15:2)

And here comes the bottom of the page signaling me to say ‘So Long’ for now. This coming Saturday is Halloween and *we still celebrate this American fun night*. Be good to the kiddies (and the grownups who also share in the treats). The Great Pumpkin is coming, Charlie Brown!! And remember the real meaning of the night: “All Hallows’ Eve” as we will pray for all the reposed souls. Vichnaja Pamjat! God Bless you and keep you! May He cause His face to shine on you and grant you His Peace! May our Holy Lady Theotokos protect you, and all those you love, beneath the shelter of her heavenly veil!

In His Love,
Fr. Ray

The Saints on Sundays, 2015/16

October 18/31

Christ the King

(Last Sunday of October)



From the R.C. blog: Minima Maxima Sunt
<https://minmaxsunt.wordpress.com/2012/11/25/christ-the-king/>

The Solemnity of Christ the King ends the Liturgical Year. Starting with the first Sunday in Advent which will begin next week, the liturgical year takes us from point A to B in the story of Salvation and the Gospel. It begins and ends with it’s focus on Jesus Christ as we await his incarnation, celebrate his appearing as a child at Christmas, the events of his life, walk with him to Calvary during Lent and the events of Easter week. The year comes full circle and like the disclosure of Revelation, the church celebrates Christ enthroned as king of the universe.

This continual path that the church walks every year keeps us circling around Christ who is the center of our faith. Every holiday, every Saint, every Mass (Liturgy), eventually points us to the One who is at the heart of everything and this very fitting final Sunday in the liturgical year leaves us at a crescendo of sorts. I can see the throne and the glory. I can envision angels and choirs. I can see the universe itself as a footstool for the King of Glory. And this is all about to come to a quick end as we leap forward to advent. The choirs will stop, the crashing of universal echoes from creation will end. The blinding light of the stars will dim as the night of winter begins and we wait his coming again. *Adveniat Regnum Tuum.*



This only makes the story more profound; for in this sudden clash of glory and silence, light and dark, sovereignty and infancy; the story of awesome and unconditional love demonstrated is most clearly. It is the King of the Universe who will become a child to save us all.

З радія "Милосердний Самаритянин"

У двадцять першу неділю по Зісланні Святого Духа читається Євангеліє від Луки в якому Христос розповідає притчу про сіяча

Кирило Олександрійський у своїй бесіді пр Луку так каже: Ісус на правду є Сівачем всього того, що є добре, а ми є Його землею. Весь урожай духовних плодів є від Нього і завдяки Йому. Він навчив нас цього, коли сказав: «Без мене ж ви нічого чинити не можете» (Йо 15,5).

А Св. Климентій Олександрійський говорить, що є тільки один доглядач землі, яка є в людях, – Той, Хто від початку, від заснування світу, сіє зерна, які можуть зростати; Той, Хто у слухний час посилає дощ Слова Господнього; часи і місця, коли ця земля, що в людях, отримує Божі зерна зрошені дощем Божого Слова, бувають різними. Очевидно це Господь Ісус Христос.

Притча про сіяча має фундаментальне значення – вона виходить зі серця Бога і є підґрунтям справжнього життя для нас. Це притча про рослинний світ, але ми – більше, ніж польова трава, ми є образом Отця. Нашим корінням, нашим початком є те «нетлінне насіння» (див. 1 Пт. 1, 23), з якого ми відроджені наново. Ця таємнича насінина, маленька, непомітна, як пшеничне зернятко, – то вічне Слово Отця, посіяне в нашу людську природу, і якщо ми приймаємо Його, то відроджуємося в Ньому.

Ми можемо безперервно народжуватися до життя Отця, перебуваючи в єдності з Його вічним Словом, яке струменить із нього. Так, нашим джерелом має бути життя Отця, Який так тішиться нами, тому мусимо все більше повертати до Нього своє обличчя і відповідати через самого Сина, бо ми – більше, ніж відлуння Його Слова, ми – плід Його Слова.

Якби ми затрималися біля власного витоку і використали свій дорогоцінний час, живучи там, де насіння Отця народжує нас до життя і кличе нас! Але більше часу нас там немає, бо ми живемо на рівні загально-прийнятих поглядів, які тягнуть нас у різні боки, тоді як створені вільними, як Бог, щоб розділяти Його життя. Отець не нав'язує нам своє слово. Він нам його пропонує. Тому Він знову і знову виходить сіяти своє слово широко, подостатком.

Кожен з нас покликаний перейти від притчі до реальності і запитати себе, роздумуючи над цією притчею, чому моє життя так «незріле», чому воно не прямує до дозрівання свого плоду. Всі ми більшою чи меншою мірою незрілі. А наше призначення – у дозрі-

ванні, у досягненні вічної зрілості. Чому ми незрілі? Ми не помічаємо своєї незрілості. Від цього страждають інші, а в Ісусі засмучується наш люблячий Отець.

Невже ми настільки живемо зовнішньо, байдужі до сенсу свого життя, відчужені, немов божевільні? Ми, звичайно, чуємо Його Слово, принаймні, щонеділі, або час до часу з уст дитини чи дорослого, або, коли знаходимо час трохи почитати, читати – це слухати, читати живе Слово – Євангеліє, псалми, послання апостола Павла, книги пророків... Та навколо такий шум, ми стільки всього чуємо, особливо зараз! Отже, ми ще насправді не слухаємо. Наше серце ніяк не задіяне, з нашого боку немає жодної справжньої відповіді, якщо ми просто слухаємо вухами або читаємо краєм ока. Тоді ми залишаємося край дороги.

Трапляється також, що ми з радістю приймаємо Слово. Воно таке чудесне! Це сам Ісус промовляє до нас! В ньому є все, то як не захоплюватися ним, як не зрадіти? Так, але – і це ще одна форма браку зрілості, – ми не маємо коріння, ми поверхові. Виходимо після Божественної літургії – і все! Нас зачепило якесь слово з Євангелія, і... ми переходимо до інших справ, нічого не усвідомивши.

Існує ще одна спокуса, яка трапляється частіше. Ми чуємо і в той момент постановляємо бути відданими, тобто відповідати на Слово вірою, прийняти його беззастережно, щоб воно формувало наше життя. Ми відчуваємо зворушення аж до глибини серця. Проте наше серце наповнене багатьма турботами, розбурхане різноманітними емоціями, і, врешті–решт, ми спокушаємося самі собою, а наше «я» зчиняє такий шум, що цілком заглушує Слово.

Сьогодні, попросімо Ісуса щирим серцем, щоб Дух Святий відкрив глибини нашого серця. Нехай Він навчить нас хотіти приймати Його в тиші. Якщо ми боїмося тиші, то втікаємо від таїнства Слова Божого. Просімо в нього тихого серця. Тиша – це не відсутність шуму, а приймання присутності. Вже на рівні людських відносин добре знаємо, що приймаємо іншого тільки тоді, коли наше серце тихе, інакше кидаємо йому в обличчя все те, що маємо на думці.

Просімо у Святого Духа тихого серця. Просімо його «молитвами Богородиці», як ми співаємо під час Божественної літургії. Вона є тією тишею, всеціло наповненою Словом. Саме в цій тиші Бог навіки воплотився. Саме в тиші нашого серця, яке слухає, Він візьме на себе нашу людську природу – таку чудесну і таку трагічну – щоб відродити її.

From "Good Samaritan" Ukr. Radio pr.

On this 22nd Sunday after Pentecost, we have the parable of the Rich Man and Lazarus (Luke 16:19-31). This parable is in quite a different tone from the accounts of healing and mercy which are so prevalent in the Gospel of St. Luke. In today's Gospel reading, we have the only occasion when our Lord drew aside the veil between this world and the next, allowing us to see what is beyond - to see the intimate relationship between our present and Eternity. While Jesus was teaching in the streets, He shared this story. It is the only parable in which Jesus refers to anyone by name; He called the poor man Lazarus, which means, 'Helped by God.' The parable establishes a striking contrast between a certain sumptuously dressed, well fed, rich man and a beggar who lies at his door, covered in sores and whose only desire is to be fed with the crumbs that fall from this rich man's table. Lazarus was a poor man in need, God placed him in front of the rich man to be cared for, to be helped, and inevitably Lazarus was neglected and died as a result of this. The parable goes on to tell us that both Lazarus and the rich man pass away, but their fate is very different. While the rich man had a good life and a decent burial, he lost his opportunity to be with God because he failed to prepare himself for Eternal life. The Gospel further goes on to tell us that: "The beggar died and was carried by the angels into Abrahams' bosom: the rich man also died, and was buried". The question we need to ask ourselves today is how prepared are we for Eternal life?

It is imperative for us to learn that whatever we do to others we do to Jesus. We could say that in many different ways, the Gospels put this teaching before us, and once again the Parable of the Rich Man and Lazarus asks us to reflect on this certainty. What we do to others we do to Jesus! The rich man is not condemned for being rich. Instead he is condemned because he did not show charity to a poor man called Lazarus. Lazarus wanted just the scraps from the rich man's table, but we are given the impression that he did not receive any help whatsoever. Notice that there is no mention of poor Lazarus being envious. Envy does not enter into the parable at all because even though the rich man had wealth, he was spiritually bankrupt. This is clearly seen when both men are in the next life and then we see who has true riches; for only Lazarus will spend his Eternity with God. This is how Pope Benedict once commented on this parable in his book Jesus of Nazareth: "The Lord wants to lead us from foolish cleverness toward true wisdom; he wants to

teach us to discern the real good. And so we have good grounds, even though it is not there in the text, to say that the rich glutton was already an empty-hearted man in this world. The next life brings to light the truth already present in this life".

By following the teachings of Jesus, we are asked to show solidarity and not selfishness. This parable is spelling out exactly what Jesus means when he says we must love our neighbor as ourselves. We see the same insensitivity of the rich to the situations around them in the book of Amos. The Lord said through the prophet Amos that the rich were living lives of luxury and ignoring the collapse of Israel. Abraham was very rich in livestock, silver and gold (Gen 13:2) but it did not prevent him from answering God's call. Once again, the problem is not the rich being rich, because we see examples in Scripture of wealthy people doing good deeds. Joseph of Arimathea was a rich man, who went to Pilate after Jesus died and asked for his body to be buried properly (Matt 27:57). Nicodemus brought a huge amount of myrrh and aloes to anoint Jesus' body after he died, showing that he also was a rich man who wanted to use his wealth appropriately (John 19:39). We also see a rich tax collector named Zacchaeus undergoing a conversion experience, and donating great sums of money to the poor (Luke 19:1-10). What is being critiqued in the Scriptures today is when we ignore what is happening around us. Indifference to those who are in need and who are suffering is what Scripture warns us about today. We could put it another way; we cannot go to God without our brothers and sisters around us who are suffering.

God gave this rich man a chance to change - right in front of his house was an obvious need – "At his gate was laid a beggar named Lazarus, covered with sores and longing to eat what fell from the rich man's table" (Luke 16:19-20). Not once or twice, but apparently everyday he was given this chance to give Lazarus a decent meal and proper clothing - but he ignored the need. Lazarus continues to knock at our door and so the Church has many initiatives to help the poor. How many hospitals, schools, hospices, and shelters have been founded by the Church to heed the call of Christ to care for the poor? Because the poor man, Lazarus, continues to knock on our doors - in every century – and with new ways the Church continues to help the poor. The annual Peter's Pence Collection is entirely given by the Pope to help the poor of the world. We have many agencies scattered throughout the world to help those in underdeveloped

countries. As individuals we also reach out in many ways. Whenever there is a natural disaster or calamity of some kind, people are known for their kindness and some give very generously. In our time, we could say that those who are most poor and vulnerable are the unborn. They are the 'Lazarus' knocking on our door for protection. We can look at Abrahams' final words: "If they do not listen to Moses and the Prophets, they will not be convinced even if someone rises from the dead." God wishes us to be 'persuaded' to repentance: but the repentance He expects from us should not have to come as a result of us witnessing some miraculous sign - such as the raising of a man from the dead. For indeed, when Jesus did raise another Lazarus from the dead, even the Pharisees were not repentant! Instead, this repentance Christ seeks must be made from the fruit of an inner persuasion, of the inevitable working of the Holy Spirit in our lives...

How prepared are we for Eternal life? The rich man in today's Gospel had the Scriptures; he had Moses and the prophets, but chose not live by them. He did not allow the word of God to become flesh in his life and he suffered as a result. Like him, we too have been blessed with the Word of God. Jesus tells us in today's Gospel that the difference between the rich man and Lazarus ultimately came down to the condition of their souls when they left this world, based entirely on the life they chose to lead here on earth. The Bible says, "Salvation is found in no one else, for there is no other name under Heaven given to men by whom we must be saved" (Acts 4:12). Heaven will be filled with people we may not expect to see there; people who were repeat offenders of the 10 commandments, but somewhere along the way they made a positive choice to seek God in their midst. We will see a man who was as low as a two-bit thief, Jacob. We will see a man who was an adulterer and a murderer, David. We will meet a man who led a life of crime and was saved just before he died - the thief on the cross. We will meet former doubters like Thomas; former persecutors like Paul, and former sinners - just like you and me. Heaven will be filled with people who do not deserve to be there, because Heaven will be filled with those who have been forgiven; people who were repentant, those who finally made the right choices about how to live. Today, we need to be honest with ourselves, if we died right now, where would we spend our Eternity? Salvation is a free gift that was bought for us at the price of Christ going to the cross. There is nothing we can do to earn it, but we do have to accept it by acting upon our responsibilities as Christians...

Ukrainian Catholic bishops teach the West about true mercy

October 22, 2015

Voice of the Family is delighted to continue to share further powerful statements made by representatives of the Catholic Church in Eastern Europe during the Synod on the Family. Below we reproduce interventions by His Beatitude Sviatoslav Shevchuk, head of the Ukrainian Greek Catholic Church, and Bishop Hlib Lonchyna, Ukrainian Catholic bishop in London, UK (texts courtesy of Fr Athanasius McVay). These interventions speak for themselves and therefore need no introduction. We would simply say that the doctrinal clarity and pastoral love shown by these and similar contributions from the Church in the East are teaching the Church in the West about true mercy.



Intervention by His Beatitude Sviatoslav Shevchuk, 6 October 2015:

The modern family in Ukraine is marked by difficulties of post-communist society, which undergoes rapid social and cultural emancipation...

Next year the Ukrainian Greek Catholic Church will mark the 70th anniversary of its forced liquidation by Stalin in the Soviet Union and forced amalgamation to the Russian Orthodox Church [in the "L'viv Sobor"]. From that time, a Via Crucis began for bishops, priests, monks and nuns, and above all the numerous Christian families who were torn from their land and relocated in the wide Siberian wilderness...

During this period of persecution of the Church, families became hearths where faith in God was preserved and where new generations have received the gift of faith, becoming authentic domestic churches. In their houses, underground priests made sure to find hiding places for the Lord's altar where, during the silence of the night, they celebrated the Eucharist and the other Holy Sacraments....

[After the collapse of the Soviet Union, when the Ukrainian Greek Catholic Church faced new challenges in the form of mass migration] families of believers, especially mothers, once again brought our Church to countries where we had more recently become present, particularly in Western Europe. Often these Ukrainian mothers and grandmothers restored Christian and human values in Italian, Spanish, and Portuguese families, and others. Many elderly people in these countries passed to eternity, reconciled with God and received the Sacrament of Holy Anointing, thanks to a Ukrainian nurse...

Even in the current time of the war in Ukraine, in the face of another challenge of a real and severe economic crisis, Christian families welcomed [displaced] migrants and [became] the source of an unforeseen power of solidarity... According to UN estimates, in Ukraine there are [more than one] million Internally Displaced Persons, most of whom have been helped by Ukrainian families, the fundamental cell of society...

Today I have to affirm that, in the past, the family defended and preserved the Church. Today the Church has a sacred duty to protect and preserve the family; the family as the faithful, fruitful, and indissoluble union between a man and a woman.... My faithful asked me to appeal to the Synod Fathers to remember that we, the bishops, are not the masters of the revealed truth about the family, but rather its servants. Today, our people expect...us to confirm and emphasise the Church's teaching on the family, clarified and summarised by Blessed Paul VI and Pope St John Paul II.

Holy and devout families, strengthened in faith, find, on their own, the most creative ways to answer the challenges of modern society and teach us how to show mercy to those who are experiencing difficulties. We can not solve all the problems with which the world is trying the family, but we can preach the Gospel truth about the family and help the next generation, with God's help to go forth along the path to holiness.



Intervention by Bishop Hlib Lonchyna, 9 October 2015:

"Jesus looked upon the women and the men he met with love and tenderness, accompanying their

steps with patience and mercy, in proclaiming the demands of the Kingdom of God" (Instrumentum Laboris, 37).

The face of God, as His Holiness reminds us, is the face of mercy. This is the face we, the Church, must show the faithful and the unfaithful, people of good will and those who seek not the Lord. Our task is to manifest God's everlasting mercy (see Ps 136).

Yet, if mercy is boundless, why does not everyone experience it? Because mercy cannot be encountered unless it is measured against the eternal law, which is truth. "Mercy and truth have met together", says the psalmist (Ps 85:10 NKJV). One must seek the truth in order to experience mercy.

The first words Jesus uttered when he began his public ministry were, "The kingdom of God is at hand. Repent, and believe in the gospel" (Mk 1:15). Jesus is uniting mercy with truth, as did the psalmist. In order to enter the kingdom - the gift of God's mercy - Jesus calls his disciples not to self-fulfilment, not to having fun, but to repentance and faith. This entails a change of mentality: from the ways of the world to the ways of the kingdom, from thinking only humanly to having the mindset of Christ (see Phil 2:5).

Jesus is showing mercy by calling people to conversion. Pope Saint John Paul II illustrated this in the third Mystery of Light: Jesus' "proclamation of the Kingdom of God, with his call to conversion" (Rosarium Virginis Mariae, 21). Mercy means leading a person to the truth. Mercy means challenging people. Mercy means not covering up reality with gift wrap.

The Church should not be afraid to speak the truth about marriage and the family. The "demands of the Kingdom of God" are indeed sublime, out of reach, not attainable by our own means; nevertheless, they make us free when - with the grace of God - we seek to fulfil them.

However, maybe we fear being irrelevant, out of touch, not modern, not merciful. Perhaps this is because we do not trust that the Spirit is guiding us; or the Word is not strong enough; or it will not appeal to our secularised world.

If we want people to believe in marriage, to believe in the family, we ought to help them, first of all, to repent and believe. We should not water down the tough words Jesus pronounced. We should begin with a challenge: "Repent, and believe in the gospel", and then we shall arrive at mercy: "The kingdom of God is at hand".